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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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## THE LIBERATOR

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## THE LIBERATOR.

[For the Liberator.]

### DEBATE BETWEEN

REV. S. S. JOCELYN AND R. S. FINLEY,  
Upon the Immediate Abolition of Slavery, and  
the merits of the Colonization Society.  
On Thursday evening, May 9, this debate  
took place in Clinton Hall, New York. Be-  
fore the time appointed for the commence-  
ment, that spacious room was filled, and finally  
became crowded to excess, so that the aisles  
were jammed with standers, the two passages  
thronged as far as the speakers could be heard,  
and hundreds went away, who could not ob-  
tain even any approach to the entrance. It  
was one of the most respectable and intellec-  
tual assemblies which congregated during the  
anniversary week; as a large number of the  
Clergy, both of the city as well as visitors, of  
different denominations, were present.  
Rev. JOHN FROST, of Whitestown, N. Y.  
was called to the chair.

The meeting was opened with prayer, by  
the Rev. Mr. Bacon of New Haven.

The Chairman then stated the question as  
follows:—*Are the principles of the American  
Colonization Society, or the principles of the  
advocates of immediate and universal emanci-  
pation, the best calculated, at the present time,  
to bring about the abolition of slavery in the  
United States, in a manner consistent with the  
interests of the white and colored races?*

The order and rules of the debate were next  
stated by the Chairman.

Mr. Finley, the Agent of the Colonization  
Society, then arose, and occupied rather more  
than an hour in talking about every thing but  
the question before him.

He commenced with a drawing, tiresome  
apology for appearing before the assembly;  
misrepresented the views, and vilified the  
characters of the Abolitionists, by reproaching  
them as infidels; and stated that the Coloniza-  
tion Society attacks nobody, and interferes  
with no body; while he and Mr. Danforth,  
are incessantly reviling all the Abolitionists.

He then proceeded to read a variety of ex-  
tracts from letters of his father and others, re-  
specting the origin of the Society and the mo-  
tives of its first contrivers. These passages  
had no more real connection with the question  
at issue, than if he had been attempting to de-  
cipher the Chinese marks on tea chests. The  
only thing which appeared in the whole, was  
a theory that it seems was invented and held  
as long ago as 1814, and which impiety and  
blasphemy are still the corner stone of all the  
Colonization iniquity—that American citizens  
are not responsible to God for the existence  
of slavery, and that causes exist to obstruct  
it, which neither philanthropy nor religion  
can remove. If no other fact existed, than  
this; that the founders of the Colonization So-  
ciety held these atrocious opinions, and that  
all their adherents until this day maintain the  
same impious dogmas, it brands the Coloniza-  
tion scheme with dire execration.

Mr. Finley next proceeded to assert, con-  
trary to their own constitutional declaration  
and the unvarying testimony of all the prime  
advocates of the Colonization scheme, that  
from the first organization of the Colonization  
society, the abolition of Slavery was one of the  
grand objects of that Society. Upon this as-  
sertion, it is only necessary to retort, that the  
declaration is a palpable falsehood! From  
this glaring imposture, Mr. Finley diverged  
into a tedious exposition of the characters and  
deaths of some of the early advocates of the  
Society, who were convinced of the rectitude  
of colonization; and boldly denounced all  
the opponents of the Colonization Society as  
slandrers of the sainted dead. This malevo-  
lent insinuation was equally untrue as the  
former perverse departure from fact. But what  
connection has all Mr. Finley's long winded  
eulogy of Messrs. Finley, Mills and Caldwell,  
with the question—Which is the best mode to  
abolish slavery? At all events, if there is no  
alternative, it is preferable to reproach the  
dead who cannot be injured by the tongues of  
men; than to be a travelling pedlar of calum-  
ny and falsehood respecting living Philanthro-  
pists. The opinions of dead men are of no  
value, unless they are correct; and it may be  
asked, does the proof that honest men of for-  
mer ages were mistaken from inconsideration,  
or want of light, scandalize the dead?

Mr. Finley next introduced the cant of  
Harper of Baltimore, respecting the Coloniza-  
tion Society; which trash is the standing  
quotation of all their deceitful agents. He  
then proceeded to state, that 'the sole design  
of the Colonization Society is to colonize the  
free people with their own consent.' Half an  
hour before, he had affirmed that the abolition  
of slavery was one of the grand objects of the  
Society—now it is manifest, that no men can  
produce a result which they not only do not  
intend, but the contrary to which they are re-  
solved, if possible, to execute. This is only  
one specimen of the flat contradictions in Mr.  
Finley's incoherent harangue.

Thrice he wandered back to the fabulous  
old Dido at Carthage; and averred that from  
her settlements in Africa until the establish-  
ment of the Colony in Liberia, the latter is  
without a parallel. This, in some odious re-  
spects, is true. Notwithstanding Mr. Finley's  
historical ignorance is an exact counterpart of  
his matchless impudence, in venturing to pour

out such silliness in the ears of such an au-  
dience.

Mr. Finley next expatiated upon the duty  
of sending the slaves freed to their home in  
Africa! American native born citizens find  
their home in the slaveholder's Botany Bay.  
This is the very climax of Colonization kna-  
very!

From this ebullition of malevolence, Mr.  
Finley proceeded to quote the doctrine of the  
Anti-Slavery Society respecting emancipa-  
tion, and read the article concerning mar-  
riage, in which they state that one of their  
objects is to restore the blessings of matrimo-  
nial purity and affection; and they ask—Is  
this unreasonable? Mr. Finley read the  
sentence, and then pronounced the question,  
with a sneering contemptible nasal twang,  
which was disgusting to the last degree. We  
regret that in his reply, Mr. Jocelyn did not  
more pointedly unfold that the nuptial rites and  
the connubial relation in its sanctities are un-  
known and not tolerated among slaves! and  
that 'likely Negro wench' are weighed in  
scales, and sold by the pound!

Mr. Finley next affirmed, that 'the tendency  
of the Anti-Slavery doctrines is to exasperate  
the colored people against the whites to a de-  
gree of madness.' This statement is not only  
untrue, but it is totally irrelevant. The ques-  
tion is—'are the Anti-Slavery doctrines evan-  
gelical?' but this topic Mr. Finley dared not  
approach; for even he has not impudence  
enough to deny before such an assembly the  
truth of our doctrines. And besides, no per-  
sons are responsible and criminal for the ten-  
dency of truth.

Mr. Finley introduced a number of low-lived  
and ridiculous stories, which afforded much  
diversion to a company of young puppets seat-  
ed in the front gallery, who had doubtless  
been sent there expressly to disturb the meet-  
ing with their noise, vociferation, clapping and  
stamping.

Mr. Finley praised, in the most fulsome  
language, the piety of the Southern men-steal-  
ers! at which, had they been present, the  
slave-drivers would have laughed outright at  
the duplicity of a man who could publicly im-  
pute to them principles which they never ad-  
mitted, and practices which they never exam-  
plified. Mr. Finley fairly earns all the money  
which he manufactures to conceal the iniquity,  
and to palliate the crime of man stealing.

Mr. Finley closed with a blustering denun-  
ciation of all the Abolitionists; and vilified  
them as 'infidels, and associates of infidels,  
men shaking hands with the most furious ad-  
vocates of perpetual despotism.' This calum-  
ny, and others similar, were frequently repeat-  
ed, and almost in the same words, and with a  
contemptuous tone and a scornful malignity  
of countenance, not less self-conceited and  
overbearing, than offensive and revolting.

After his hour had expired, he sat down  
amid the shouts and noise of the beardless  
bipeds in the gallery, to whom it would be a  
benefit, if they were transported to Tripoli,  
to learn good manners, common sense and truth;  
with Mr. Finley, to keep them in good humor  
with his buffoonery.

Mr. Jocelyn then arose, and in a dignified  
manner rebuked Mr. Finley for his nonsense  
and calumny.

Mr. Finley then pretended to stammer out  
an evasive excuse for his slander and chican-  
ery.

Mr. Jocelyn continued. In a strong picture,  
he developed the atrocities of the domestic  
slave trade; delineated the wretched condi-  
tion of the colored people in the Southern  
States; adverted to their present increase of  
200 daily; maintained the right of the colored  
people to instruction; and unfolded the com-  
plicated iniquity of robbing this birthright of  
every man, and especially of American citi-  
zens.

Mr. Jocelyn next illustrated the extremely  
pernicious and demoralizing effects of slavery  
upon the white population, especially by the  
exclusion of all the evidence of the colored  
people; and demonstrated that through its  
withering influence all goodness, truth, kind-  
ness, equity, morals and religion decline and  
die. Mr. Finley's Munchausen tales and vis-  
ions respecting the piety of men stealers van-  
ished away like the morning dew; as they  
were lucidly exposed and powerfully reprobated.

Reference was then made by Mr. Jocelyn

to the boasted whip of South Carolina, by  
which the nullifying slave drivers declared that  
they will 'whip the Northern citizens out of  
their rights, privileges and enjoyments;' and  
he also concisely explained, that slavery was  
the chief or rather the sole primary cause of  
all our national collisions.

With great effect, Mr. Jocelyn proceeded  
to explain that the Colonization Society are  
the grand virtual supporters of Slavery in the  
United States. He shewed, that they main-  
tain in all its extent, 'the wild and guilty fan-  
tasy,' that American free born citizens are  
property; and therefore that they never did  
and do not now intend to abolish Slavery;  
that they never can possibly effect that glori-  
ous object; and that the constitution of the  
Society expressly disclaims all design to ex-  
terminate man stealing from our Republic. The  
deceitfulness of that Society, and of its blus-  
tering agents, was placed in clear day-light  
before the audience, by several extracts from  
their own publications, which Mr. Jocelyn  
read; which also proved, that the Coloniza-  
tion Society and its artful acting craftsmen  
are decidedly and pertinaciously opposed to  
all emancipation of slaves, unless they will  
consent to be exported to the slaveholder's  
Botany Bay.

Mr. Jocelyn also quoted the resolution of  
the people of color at Pittsburg; 'that as the  
professed objection to the descendants of the  
kidnapped Africans was only to their color, if  
God in his Providence should make them  
white, the Colonization Society would be bro-  
ken up, as they would have nothing to do!' He  
might have added, but probably the pres-  
ence of so many young ladies deterred him,  
that the bleaching or white-washing process  
is now in such rapid progress, that it almost  
requires a magnifying glass in thousands of  
instances to discern, if the girls were dressed  
exactly alike, which is the free white or the  
colored slave!

Mr. Jocelyn also introduced a few grave  
facts, which strikingly rebutted the ridiculous  
and vulgar fables with which Mr. Finley at-  
tempted to burlesque the subject, and to gratify  
his boyish backers in the galleries.

But a valuable part of Mr. Jocelyn's address  
was his reference to the census of the United  
States; the authentic calculations of which  
demonstrate, that the Colonization Society has  
ever directly obstructed the emancipation of  
slaves, and is the grand cause of all that coer-  
cive and oppressive legislation in the slave  
driving States, which has indefinitely post-  
poned, as far as in their power, the total abolition  
of their man stealing abominations.

Mr. Jocelyn next contended, that the color-  
ed citizens, if they possessed the power, have  
an equal right to colonize the white people in  
Britain, Holland and Germany, or France, as  
their home! as the whites have to transport  
the colored citizens to Africa; and retorted  
Mr. Finley's absurdity of calling Africa, the  
home of American citizens, with much pathos  
and effect.

Mr. Jocelyn concluded his remarks, having  
spoken for an hour, by justifying the princi-  
ples of the Anti-Slavery Society, and by a  
contrast between the avowed doctrines and  
the uniform practice of the Colonization So-  
ciety, and the opinions and objects of the Philan-  
thropists who advocate the immediate, uncondi-  
tional and universal abolition of slavery. He  
proved that the latter alone can be defended  
by rational argument, and justified by the  
claims of common right, reciprocal equity, im-  
partial justice, sound morals, public safety, and  
the imperious demands of pure and undefiled  
religion.

Mr. Finley then arose to reply; and after  
besmearing Mr. Jocelyn with a compost of  
trumpery, and basely ironical compliments,  
which were far more insulting than even his  
direct calumny; he stated, 'Mr. Jocelyn has  
not told one half of the barbarity which exists  
at the South.' We hope his slave driving em-  
ployers will recollect this direful description  
of their nefarious doings. He then repeated  
his slander respecting the association of the  
northern Abolitionists with the southern in-  
fidels and men stealers; and asserted, contrary  
to constant and universal observation and fact,  
that the Colonization Society is allaying the  
prejudices against the people of color. As if no  
persons present either recollected or had ever  
heard of New Haven or Canterbury! A man  
must be possessed of a very undesirable por-  
tion of conscience-seared effrontery, who in

the midst of an enlightened assembly of more  
than a thousand persons, comprising the elite  
of the city of New-York, exclusive of the  
country clergy, could stand up and utter such  
a barefaced untruth!

The remainder of the 15 minutes allowed  
for the second speech was occupied in repeti-  
tions of his former vituperative insinuations,  
and in the detail of anecdotes either profound-  
ly silly or totally impertinent.

After Mr. Finley's farce was enacted, Mr.  
Jocelyn arose, and rebuked the agent of the  
men stealers with great seriousness. 'This  
subject, he remarked, is not to be decided by  
ridicule, but by argument and reason—not by  
shouts, stamping, and laughter, but by philan-  
thropy and religion.' Mr. Jocelyn then pro-  
ceeded to verify, that the danger to which Mr.  
Finley alluded as the unavoidable consequence  
of emancipation was a deceitful and imaginary  
bugbear; for that the only cause of alarm  
exists in the dreadful protracted persecution  
of 350,000 free citizens; and the vengeance  
of heaven ready to be effused upon our hypo-  
critical citizens, who boast of their freedom,  
and yet hold 2,000,000 of their fellow citizens  
in the deepest degradation and ignorance and  
misery. Having censured Mr. Finley's mis-  
representations and foolery with great gravity,  
and in plain terms, as became a minister of  
the gospel; Mr. Jocelyn closed by a pathetic  
appeal to the citizens to combine their ener-  
gies for the immediate extinction of the curse  
of slavery in the United States.

Mr. Finley was permitted again to speak.  
He commenced with high vamping boasts of  
his exertions in the Colonization cause, and  
with sarcasms upon Abolitionists, who stay at  
the North, and will not go to the South, and  
proclaim their doctrines among the men-steal-  
ers. 'You will not educate the colored peo-  
ple,' he remarked, 'in the Southern States, by  
denouncing those most pious Christians in  
South Carolina and Georgia! Piety in Cat-  
aline, and Nero, and men-stealers! Mark  
you!' He ventured upon a most edifying ex-  
ample of pure bombast. 'I honor,' said Mr.  
Finley, 'the African race as the most noble  
and humane part of all the human family!' and  
continued to repeat this cant. Now  
'mark you!' In the Baptist Church in Mac-  
Dougal-street, this same panegyrist of the  
colored people, a few weeks ago, when plead-  
ing for the Colonization scheme, as an argu-  
ment for transporting all the descendants of  
the African race to Liberia, remarked to this  
effect—'The colored people are naturally in-  
ferior to the whites; for with as much instruc-  
tion and education as you can possibly give  
them'—and his face expressed that contemptu-  
ous malignity which he always exhibits when  
speaking of the colored people, and turning  
up his nose with a most loathsome nasal  
twang—Mr. Finley added—'but he is only a  
clever nigger after all.' He ended the discus-  
sion with a long story something like Swift's  
'Tale of a Tub,' without object, or begin-  
ning, or middle, or finis!

It is scarcely possible to conceive a greater  
contrast than the two speakers displayed.  
Our friend Jocelyn was grave, dignified, argu-  
mentative, serious, and filled with christian  
sensitivity; which all Mr. Finley's artifices  
could not disturb. To answer the slave driv-  
ers' agent would have been impossible; still  
we almost wish that Mr. Jocelyn had fulfilled  
Solomon's injunction, and retorted upon the  
'fool some of his folly, that he no longer  
may be wise in his own conceit.' Proverbs  
26: 4, 5.

Mr. Finley's unmeaning talk was a com-  
pound of wretched materials. His speeches  
were not less empty of all common sense,  
truth, argument and decorum, than replete  
with buffoonery, contradictions, calumny and  
perversions of the Scripture. In point of  
grimace and low drivelling farce, this coadjutor  
of the men stealers must be a match for  
Jim Crow himself—and with respect to his  
distortion of 'the word of life,' he surpassed by  
far any fatuity and ignorance which either of  
the colored people whom we noticed in the  
hall, would have unfolded. We had always  
supposed that Mr. Finley, although on this  
question we deemed him to be mistaken, was  
decorous, candid and possessed of some infor-  
mation, which from continual public speaking,  
he was enabled to display. We were mista-  
ken, as the discussion with Mr. Jocelyn amply  
proves. Mr. Finley is nothing more than a  
stupid blustering braggadocio; in fact, just a



qualified tool to execute the work in which he is so appropriately employed. Speaking of the Abolitionists, and pointing to Mr. Jocelyn and his friends, he repeated the patriarch Jacob's words—"O my soul, come not thou into their secret; unto their assembly, O mine honor, be not thou united!" From which he designed, no doubt, to impress upon the Chairman and the other ministers present, that the Abolitionists are brethren, "in whose habitations are instruments of cruelty; whose anger and wrath are cursed, because they are fierce and cruel." Genesis 49: 5-7. Mr. Finley may make himself very contented upon this subject. But I sincerely recommend him, in the true spirit of Christian charity, and with the melancholy feelings of a disappointed but faithful minister of Jesus Christ, never more to utter that apostrophe in the presence of such an auditory, lest the Lord should permit his own wish to be fulfilled.

Within a few feet of Mr. Finley were standing during the whole 3 hours of the discussion, while their colored fellow citizens were sitting, some of the most active, humble, self-denying, opulent and devoted philanthropists, now members of the church militant; they are all decided, uncompromising anti-slavery followers of Jesus, the Prince of Liberator! and I can assure Mr. Finley, that until he is converted, "into their secret" he cannot come; for they will not admit him! And as for his "homor!" unless he can exhibit an article of totally opposite qualities from that which he exposed at Clinton Hall, no Christian and no Abolitionist would give him a single Scotch *baubee* for as much of it as would stretch from Washington to New-Orleans, and from St. Louis to Cape Florida. We have heard a number of criticisms upon the discussion—the best of all we record. A boy 11 years old remarked—we give his own precise words without variation—"Mr. Finley did not bring one convincing argument; I could have confuted him myself." The child's boast is undeniable. Another chap of the same age said in the hall—"When I came here I was a Colonizer, but I have done with it. If Mr. Finley does not shut up his clam-shells, we will drive him out of New-York."

One grand defect characterized all Mr. Finley's speeches; he never adverted to the *felony of man-stealing, the anti-Christian character of the slave-drivers, and the nature of slave-driving, as declared in the word of God.* His whole tirade, for an hour and a half, afforded but one lesson, and that was an instructive practical contradictory elucidation of the infallible correctness of Dr. Witherspoon's two short rules of rhetoric. 1. 'Never begin to speak until you have something to say.' 2. 'Leave off when you have done.' It is only necessary to add, that Mr. Finley's speeches have made a determination to violate both with malice prepense. When he next wishes to enter into a debate upon divine truth, we hope he will better understand the subject, and not transform questions connected with the salvation of 2,500,000 of our fellow citizens, into subjects of burlesque and ridicule, from which all decorum, and rationality, and morals, and religion are most obstinately excluded.

WATCHMAN.

[For the Liberator.]

## THE SLAVEHOLDERS' BOTANY BAY.

Some years ago, there was a class of people in Britain, not bad enough to be hanged, not good enough to go at large, and not worth the expense of their maintenance and watching, whom the British government determined to colonize so far off that they must either work or starve, and shipped them to New Holland to christianize the savages. The American men-stealers have copied this wise example, with additions and subtractions, far different in their equitable character and beneficial consequences. The Europeans had one recommendation to their scheme; they only transported to their antipodes persons who were legally convicted as felons of a high grade, and capable to work; but our Colonization Society and the State Legislatures export the innocent citizen whom they have enfeebled and 'worn out,' to the Botany Bay settled by the American human flesh trading company. The colored people at the north must resolutely oppose the artifices which the crafty agents of the negro drivers are incessantly unfolding to entrap their victims into their snare. It would be no bad plan for the colored citizens to propose that every one of their race who goes to Africa under the coercion of the slaveholders and the colonizers, should be painted white! to shew the kind of fraternity to which he belongs. What wonders might be performed by chemical process, we cannot conceive—and if the colored people would offer an adequate reward, probably M. Chaubert or his rival fire-eater might discover some ingredients which would change the color of the human skin. Here then is an instantaneous method proposed to emancipate all the slaves, to dissolve the Colonization Society, to cease from transporting American citizens without crime to the slave drivers' Botany Bay, and to extract all the prejudices against the existing colored people at once.

The most furious slave drivers in Carolina and Georgia, whose whole lives have been employed in degrading and nullifying humanity, only object to the color of the descendants of the kidnapped Africans. They do not pretend that they have not some brains, capable of intellectual comprehension; nor do they

deny them the possession of sensibility, more refined than merely animal instincts; nor do they object to their corporeal frames for sensual gratification, and for anatomical researches; it is their color alone, they say, which constitutes their affected prejudice. Now it appears to us that the immense and evidently fruitless expenditures upon the slaveholders' Botany Bay, which they have deceitfully named Liberia, would be nearly all saved by the proffer of a suitable reward to any chemist who shall invent a process for extracting the dark tinge from the colored people. One whole year of their income would be well employed in experiments for this effect; and, if achieved, we may well conceive of the astounding result.

Let us suppose then that the discovery was made, and after repeated trials, that the remedy was found infallible. What follows? We should of course hear that Mr. Danforth, Mr. Finley, and all the rest of that comical species of philanthropists, had started off from the grand chemical anti-slavery laboratory at Washington, carrying in their light vehicles *quant. suff.* of a lotion to be called 'ETHIOPIA WHITENESS.' Mr. Danforth, we may suppose, would stop at his friend Jackson's plantation, near Nashville. He gives to Sambo, seven boxes of *metamorphosis pills*, and four bottles of *colorfuge*, with directions how to use them. After the negro driving overseer had gone to sleep, Sambo collects all the slaves into the quarter, bolts the pills down the throats of young and old, and washes the men and boys; while Cleopatra carries on the same manoeuvre with the women and girls—and hocus pocus like, fly black and be gone! lo! they are all white. According to Mr. Danforth's directions, they instantly decamp; for being white, even by law they are free; and when the slave master gets up the next morning, his 'gang' are all flown. He advertises black Jim and yellow Sal, and likely Bet, and strong Tom, as runaways; but they cannot be found. Finally it is ascertained that Mr. Danforth's unequalled dye-stuff had cleared the plantation without trouble. Query—How far would Mr. Danforth be permitted to travel with his Ethiopian whiteness after the fact was discovered? The slaveholders, if possible, would TAN him and sell him for a slave.

Let us also give Mr. Finley a chance for trying his philanthropy in the same way and by the same purifying process. He starts off from the chemical factory on Capitol Hill to the jail in Washington; and requests to see the colored people confined under the villainous pretext of being runaway slaves. He propounds his plan, and having administered his pill and brushed them over with his colorfuge, they become good honest descendants of white people again. Remark—The jail would then be all his 'negroes' have disappeared, and turns the white skins out! Question—How long would the 'abstract' friends of liberty permit him to keep his office of HOLD FAST for the kidnappers? Mr. Finley next proceeds to Baltimore, and requests that exemplary citizen and human flesh trader, Woolfolk, that he will permit him to look at the two legged cattle in his den. He gives them similar pills, and puts on his whiteness. A short time after he has gone, Woolfolk chains and fetters one hundred of his 'creatures,' to drive them to the schooner, waiting to carry them to Georgia. Just as they arrive at the end of Pratt-street, the black disappears; and to the discomfort of even the slave-drivers themselves, *Mister Woolfolk* is seen whipping along the streets of Baltimore, in broad day, one hundred white people, chained, handcuffed, collared and fettered. 'They are my property,' says Woolfolk. 'White people your property,' return the indignant Baltimoreans—how can that be? 'White people?' says Woolfolk, 'they are all black.' 'Turn round and look at them,' return the frightened Marylanders. Woolfolk stares like the man in the tale of the Camelon, and replies—

'I caught the animal last night,  
And viewed it o'er by candle light;  
I marked it well; 't was black as jet,  
You stare, but sir, I've got him yet.  
He said; then full before their sight,  
Produced the beast; and lo! 't was white!  
Both star'd, the man look'd wondrous wise.'

The Baltimore men-stealers, Woolfolk the human cattle merchant, and even Mr. Finley himself, would be mutually astonished at the wonderful discovery which at once would silence all the incendiary fanatics; extinguish all the Abolitionists' firebrands; put an end to the Colonizers' toil and shuffling; extirpate slavery, root and branch, with the celerity of legerdemain; and produce a metamorphosis which surpasses all Ovid's fabled changes, not less in wonder than in reality of benefit. Then the Colonizers might send Mr. Danforth and Mr. Finley to their African Botany Bay, to whiteness the Colony, and reship them to the United States as rightful native American citizens.

PAUL.

For the Liberator.

## ONESIMUS TO B. K. JUNIOR.

The papers entitled 'The Firebrand' would have falsified their title, did they not hold up in bold relief the true picture of slavery, as it exists in connection with the Christian churches. This is the chief object for which those papers will be written; and deeply shall I regret to be found interfering with any other topic. But it was not expected, it is not desired, that those papers shall pass by without exciting remark and investigation, that truth

may be elicited. Many Methodists have read 'the Firebrand,' No. III. with great approbation; they assert it is all true; but they lament that it is true, and that they cannot remedy the evil for want of power. Since the perusal of your letter in the Liberator of May 11, I have attentively re-examined 'the Firebrand,' to which you object; but I cannot perceive any thing which can be altered with truth and propriety. You object to the following passage.

'The Methodist Conferences are profoundly secret conclaves. Neither the concealment of a Masonic lodge, nor the impenetrable arcana of the General of the Jesuits at Rome are one jot more unknown than the hidden mysteries of the Methodist priesthood.' To leave the quotation there was not fair; because the very next sentence exactly qualifies and explains the statement in its true meaning—from their published minutes alone, can we from any idea of their proceedings. This declaration you assert is 'false and libellous,' and you 'distinctly call upon me either to substantiate or retract it.' As I cannot retract truth, I shall substantiate the libel! B. K. Junior must have formed his notions upon this subject from the Gothic dogma—'truth is a libel; and the greater the truth the greater the libel.' Against this absurdity I protest.

I have not made 'an unmanly and ungenerous attack upon the Methodist denomination.' Such a thing was never even designed; unless a plain exposure of a palpable contradiction between their doctrine and practice be 'unmanly and ungenerous.' I number many very endeared and intimate friends among them; and they are all of my opinion to the smallest point, respecting slavery. What then is the whole meaning of my sentence? Evidently this—that the acts of the Methodist Conferences are totally unknown except as they are recorded upon their minutes. B. K. Jun. states, that this is 'false and libellous.' If he be one of the seceding Methodists, or of the Methodist Protestant church lately organized, then he writes unfairly; because my remarks do not, cannot apply to that body—but if he intends the Methodist Episcopal Conferences—then I maintain that my statement is correct, unless any alteration has taken place so recently, that I have not heard of it.

1. The Methodist Episcopal Conferences, always used to hold their sessions with closed doors, and no person except a Methodist Preacher was even admitted within the house. 2. The proceedings in those Conferences were always considered so secret, that no member ever dared to divulge with impunity a single hint of their deliberations and acts. 3. On more than one occasion, all possible interest was made that a few select persons should be admitted to attend the sessions; and it was refused, upon the plea, that it would be urged as a precedent.

4. In 1824, I was in Baltimore during the meeting of the General Conference, and from the shortness of time was obliged to go to the church where the Conference was held on three or four occasions, to make inquiries of preachers whose lodgings could not be ascertained. The door was invariably fastened. In answer to the knock, one of the preachers opened the door, and sent the person inquired for to see me.

At that same time, the Methodists in that city and visiting strangers were all in a commotion because they could not be admitted to the sessions; until the uproar became so great, that the doors were obliged to be opened during the discussions of some of the questions which were interesting to all the church, and persons admitted to the galleries.

5. The secrecy, with which all the proceedings of the Methodist Conferences were transacted, was one of the grand causes of the recent secession of the Reformers; or rather in its extensive operation it is the chief principle upon which all the division has been founded.

In these and other similar facts, I cannot be mistaken. All the publications by the Reformers and their opponents, during several years, fully prove this statement. I therefore maintain still, that 'from the published minutes alone can we form any correct idea of the proceedings' of the Conferences—when considered in contrast with the ecclesiastical bodies in the Presbyterian church, all whose doings are performed openly, which every person without exception may scrutinize.

B. K. Jun. says that the Methodist church will come up to the great work of abolishing slavery, 'as fast as light is flashed upon them.' On the contrary, I maintain, that they want no light. Their own discipline is meridian sunshine, but they as well as others have put a practical extinguisher upon the light. B. K. Junior, I presume, knows nothing of slavery, either in the nominal church, or among the men of the world by actual observation; I do; and I therefore know, that southern men-stealers and northern dough faces all want to be 'goaded with firebrands.' B. K. Junior recommends me to 'advocate the principle' of the immediate extirpation of slavery from the churches, without 'dragging in their discipline.' This seems to be a novel and useless mode of casting out evil from a Christian society. Let us illustrate. Suppose that there were ten members of any church who were notoriously irregular in their habits, or so habitually intemperate, that a direct charge was brought against them of degrading the Christian character, exhibiting an evil exam-

ple, and constituting a stumbling block to weak disciples and to unconverted men. Would 'advocating the principle' of sobriety be all that Christian duty demands; if they would not listen to admonition, change their course, repent, and 'cease to do evil and learn to do well'—would it not be incumbent upon the church to which they belonged, according to its form, to 'drag in their discipline,' rather than be dishonored by men 'who glory in their shame?'

Apply it to the present case. The Methodist discipline denounces as unawakened and unconverted sinners all persons who are concerned in slaveholding under every modification; and yet slaveholders are admitted and retained as 'acceptable' members of the Methodist Church. Now I contend that to advocate the Anti-Slavery principle, and Christian truth to sanction it, without 'dragging in their discipline,' will never make pioneers or even a rear guard in this great work.

B. K. Junior will therefore remember that these papers will touch no subject but slavery; and that iniquity chiefly as it is now cemented with the different denominations of Christians. If from inadvertency or false information, any fact or inference should be incorrectly stated; no one will more heartily regret it, no person will more readily retract it; but great caution will ever be taken to manifest the most perfect accuracy, both in doctrine and illustration. 'The Firebrand' is intended to 'good' men stealers who hypocritically call themselves Christians; and the reason why the Methodists and the Presbyterians have been particularly designated is this—they alone of all the larger sects in their formal constitutional standards have branded slaveholding as man stealing, and of course the practitioner of it 'a sinner of the first rank.' But 'the Firebrand' is not intended for them only; it is also designed to startle all those who have not actually participated in the guilt, but have connived at the sin of others. With this explanation, I trust B. K. Junior and all the Boston Methodist Brethren will be satisfied; and that they will peruse the Liberator not only without regret, but with still more 'intense interest;' especially when the criminality of slaveholding, and the hypocrisy of persons who are engaged in it that profess to be Christians, are unfolded by

ONESIMUS.

## POSTSCRIPT.

To the Editor of the Liberator.

I shall have no dispute with any person. That is a useless employ to answer individuals. There is not any question respecting man stealing among 'Methodists here.' I am not writing of 'Methodists here,' any further than as they question the *prophetic system of man stealing* by acknowledging as Christians, those whom their discipline condemns as open sinners. I have adverted to no forms of the Methodist church; unless to state an undeniable fact, that from the secrecy which shrouds all the proceedings of the Methodist conferences, we are ignorant of their discussions, except as they appear upon their minutes; and no mention is ever made, it is believed, of the sin of man stealing in those printed documents, from year to year as the Conferences successively assemble. It is understood, that Mr. Capers who so outrageously vilified Mr. Garrison and others in the Macon Repository, expressed much dislike of the English Methodists when he returned from his voyage to Britain, as representative of the American Conference. Probably they ascertained that he was a slaveholder, and heard him attempt to justify man stealing by the Scriptures; if so, those Georgia wares, and the importer of them would find no congeniality of feeling in the English Conference, but a total revulsion. I co-operated 'in the great cause in which we are engaged' nineteen years ago, with many Methodist brethren, and during the whole period since, as circumstances have permitted—and my remarks only advert to those professing Christians who are slaveholders and to those who consent with them, hold them to be 'good and acceptable' members of the church, and as such, admit them to 'the communion of saints.' These persons alone, whoever they are, wherever they are found, and by whatever name they are known, are included in my remarks; and it is devoutly to be wished, that they may instantly 'come up to the great work of abolishing slavery by the light flashing upon them from the firebrands' of

ONESIMUS.

[From the Lowell Observer.]

JOURNAL OF HUMANITY. We are glad that the young editor of this paper has censured the practice of abusing men because they happen to differ from those who offer the abuse. One man has a right to differ from another in opinion, and in his own parish a minister has a right to refuse to give notice of a meeting which will interfere with his own, or even if it will not so interfere. And the man who abuses him for it, ought himself to receive a merited rebuke.

But we know not why, in exposing the errors of one man, the young editor of the Journal should think it his duty so unceremoniously to attack the whole body of good men who happen to agree with him on one particular subject. We consider ourselves included, of course, in the *gentlemanly* charge he makes of *weakness* in those who sustain the cause of Anti-Slavery, although our age exempts us from the still weightier charge of *rottenness* which he prefers against the aged who sustain the same cause.

Weak we allow ourselves to be, but there

are those connected with the Anti-Slavery cause whose strength is acknowledged, and whose armor will blunt every weapon which any smith can forge.

We are sorry that language so harsh has been used by some of the members of this Society, and censure ought to fall on those who have used it. But let not such men as *Tappan* and *Green* and *Wright* and many others like them, be arraigned as 'weak young men,' or 'rather old men,' and that too by one 'Who skulks behind the wall and shoots unseen. His poisoned arrows at much better men.'

[From the Brooklyn Advertiser.]

## LETTER FROM MISS CRANDALL.

CANTERBURY, MAY 7, 1833.

MR. HOLBROOK—Whatever reluctance I may feel to appear before the public, circumstances seem to require that I should do so. After all that has been said, in various newspapers, about me, my school, and my friends, it seems that I owe it to them, and to myself, to make a simple statement, that you and others may know the object of my present school, and also, what first induced me to establish it; and to exonerate my friends and myself from several unreasonable censures and misrepresentations that are in circulation.

A colored girl of respectability—a professor of religion—and daughter of honorable parents, called on me sometime during the month of September last, and said in a very earnest manner, 'Miss Crandall, I want to get a little more learning, enough if possible to teach colored children, and if you will admit me into your school I shall forever be under the greatest obligation to you. If you think it will be the means of injuring you, I will not insist on the favor.' I did not answer her immediately, as I thought perhaps, if I gave her permission, some of my scholars might be disturbed. In further conversation with her, however, I found she had a great anxiety to improve in learning.

Her repeated solicitations were more than my feelings could resist, and I told her I was injured on her account I would bear it—she might enter as one of my pupils. The girl had not long been under my instruction, before I was informed by several persons, that she must be removed, or my school would be greatly injured.

This was unpleasant news for me to hear; but I still continued her in school. Previous to any excitement respecting her, there fell in my way, several publications that contained many facts relative to the people of color, of which I was entirely ignorant.

My feelings began to awaken. I saw that the prejudice of the whites against color was deep and inveterate. In my humble opinion it was the strongest, if not the only chain that bound those heavy burdens on the wretched slaves, which we ourselves are not willing to touch with one of our fingers. I felt in my heart to adopt the language of the Sacred Preacher when he said—'So I turned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comfort; and on the side of their oppressors there was power; but they had no comfort. Wherefore dead, more than the living which are yet alive.'

I said in mine heart here are my convictions. What shall I do? Shall I be inactive and permit 'prejudice, the mother of abominations' to remain undisturbed? Or shall I venture to enlist into the rank of those who with the *Sword of Truth* dare hold combat with prevailing iniquity. I contemplated for a while the manner in which I might best serve the people of color. As wealth was not mine, I saw no other means of benefitting them, than by imparting to those of my own sex the were anxious to learn, all the instruction I might be able to give, however small the amount. This I deemed my duty, but how to perform this, I knew not. With the friends of the people of color, called 'Abolitionists,' I was entirely unacquainted, save by reputation.

Having for some time wished to visit New-York, or some other place of schools, and also to purchase for the benefit of my school, school apparatus, I came to the conclusion that I would perform my long contemplated journey, and visit the schools in Boston. While at the same time the most prominent object of my tour was to see Wm. Lloyd Garrison—to obtain his opinion respecting the propriety of establishing a school for colored females—and the prospect of success, should I attempt it. Being an entire stranger in Boston previous to my journey, I took the liberty to inquire of several of my neighbors, if they had any friends in Boston to whom they would be willing to give me a line of introduction. Rev. Mr. Kniceeland and Rev. Mr. Platt were the only persons I found who had any acquaintance in the place. These gentlemen very kindly gave me letters to distinguished Clergymen in that city. Neither to these gentlemen, my scholars, nor my neighbors, did I make known all my business. And I felt perfectly justified in telling them I was going to visit schools, which I did; and to purchase the before-mentioned apparatus, which was at that time my determination; and the want of money was the only reason why I did not open chase.

Now because I did not see fit to expose all my business, before I knew whether I could obtain a sufficient number of colored pupils to sustain my school; and also did not purchase the apparatus, I am charged, and that too, in a public manner, of falsehood, or at least of wilful prevarication. False and scandalous reports about me and my friends are in circulation, some of which are dispersed by the papers far and near. In the piece signed 'A friend of the Colonization cause,' that first appeared in the Norwich Republican, and which you have copied into your paper, the author upon his own authority has declared that there are a few men in Boston and Providence, who have laid the foundation of this school, which is entirely false; as I was wholly self-sustained in the plan, though I gratefully acknowledge their kind approbation. Furthermore, he asks 'And what do they propose to do with this institution?' After making several ungenerous and detestable replies, the sentence is closed with this remark—'In a word they hope to force the races [black and white] to amalgamate.' This is utterly false—the object, the sole object, of this school is to instruct the



—and fit and prepare teachers for the color, that they may be elevated, and intellectual and moral wants supplied. You are apprised that the Rev. S. J. May was a warm friend and advocate of my school. He has pleaded my cause manfully, and I trust will reap a just reward. The truth of his remonstrance with A. T. Cresson, Esq., and others, I presume no one will attempt to deny in any material point. After what he has published, it is unnecessary to enlarge, but simply to give this, my public declaration, in favor of the correctness of all the statements he has made, respecting myself and my authority.

Respectfully yours,  
PRUDENCE CRANDALL.

AMERICAN COLONIZATION SOCIETY.  
To the Editor of the *Liverpool Mercury*.  
Sir—Your paper of Friday, 4th January, was sent by the kindness of some friend, has at length overtaken me. I find in it a letter from Mr. Elliott Cresson, and write to offer a brief reply.

The charges of Mr. Cresson against myself shall not notice. Those who know me will know how to value them: and all, I trust, will remember that truth is truth, whatever may be the crimes or the virtues of its advocates.

Mr. C. speaks of the wisest and best men of America, as 'not to be deluded, if wise,' and as 'incapable of yielding themselves to any schemes of wickedness and oppression, or to any man, but angels; or something more than angels, since even angels fell. Mr. C. has clearly allowed himself to be run away with by his admiration for those wise and good men, or by his love for his hobby. Bushrod Washington was one of their wisest and best men; and yet Bushrod Washington continued a slaveholder, a slave-breeder, and a slave-trader, until his latest years—at least so say the American papers; and if any one wishes for further evidence of it, I can refer him to one of the best and first men in England. I know neither Bishop White, nor Robert Vaux; but if they are advocates of the American Colonization Society, in the character in which it sets itself forth in its own accredited documents, or in the character in which Mr. Elliott Cresson set it forth to me and others at Mr. Pringle's, shortly after his arrival in England, the best and kindest wish I can frame for them, is to pray that they may repent before they die. It is no new thing for the wisest and best men to fall for a season into the greatest crimes.

Of the threat mentioned against the editor of the *Herald of Peace*, I know nothing; and I am persuaded that none of my friends ever thought even of inciting him to calumny. I can give a shrewd guess, however, at the generous man who did his best to save him from that crime. But if Mr. Cresson will favor me with the name of the person who used the alleged threat, we shall be the better able to unravel the matter.

Mr. C. speaks of his refutations of me. I have never seen or heard of them, except he has sent such things as the letter which I am now answering. If such, I leave them with confidence to the decision of every thorough and impartial inquirer—merely noticing, that the extracts published, without my leave and against my desires, of my letter in the *Herald of Peace*, by the editor of that paper, completely misrepresent my letter. The original, as committed to the editor in question for publication without mutilation, by my friend Richard Barrett, of London, may be had of Joseph Sturge, Birmingham.

Mr. C. says the constitution of the United States forbids national interference with negro slavery. Will he tell us what it is which keeps up negro slavery in the District of Columbia, and in Washington, the capital of their empire? Does the constitution of the United States forbid interference there too?

Mr. C. says we (our nation) dare not legislate on negro slavery. He should have said, that it is the ministry merely, who have hitherto been unable to cope with the slave party; and he should know enough of Englishmen by this time, to know that information only is wanting to bring to the ministry that dutiful support from the nation, which will enable them in this respect at length to become 'a terror to evil doers, and a praise to them that do well,' and that this information is rapidly attending.

Mr. C. says the Colonizationists can only wield a moral power, and that it is wise to do what is possible in this behalf. This is precisely what I want them to do. The moral power which they can wield is truth; not perjury with sin, and admitting the right of any kind to wrong—much less such atrocious wrong as prejudice and slavery are perpetrating day and night in the United States against the outraged and guiltless colored man, but publishing in love, and not suffering sin upon their brother. And what it is possible for them to do is, to cherish and support the colored people at home, and to assail with all the power of truth and love that slavery and that prejudice, as the real friends of righteous liberty are doing in England and in the United States; and to give them no peace till they cease from proclaiming Great Britain and the United States boast of their freedom!

Mr. C. says, 'Stuart has the hardihood to declare that they (that is, the colored people of the United States,) abhor Liberia.' He thinks it no great hardihood to repeat what they themselves are everywhere declaring in the most solemn and affecting manner. It is not I, but they themselves, in Philadelphia, Baltimore, New-York, Boston, &c. who declare it. Do they not know their own minds? Are they not aware of their own circumstances? They declare that the Colonization plan is the bitterest curse to them. The Colonizationists will have it to be the greatest blessing. Which shall we believe? A man slanders and terrifies me at home, flatters me abroad, and endeavors, by slander, flattery, and terror, to lead me into exile; and then, smugly smiling, vows that he loves me. Can I believe him?

Mr. C. boldly and loosely impugns my quotations and references. I merely repeat their contents, and am willing to go into the proof with any one who requires it, provided he will be particular enough to enable me to understand distinctly what it is which he impugns. Mr. C. speaks of 'a few employers.' If he mean me, as one, he is mistaken. I proceed *con amore* in this cause as truly as he does; our principles, modes, and objects merely differing. If he mean the lecturers in the anti-slavery cause, I blush for him. He knows one of them; and I know that that one, together with the others, are amongst the noblest-minded men in the world.

If Senator Tazewell, of Virginia, be wrong in his calculation, it is not my fault; but I do not see why Mr. Tazewell's being an avowed enemy to the Colonization Society should necessarily make him wrong. His evidence is clearly worthy of inquiry.

After all, I am so little aware of insulting the common sense of the community, (as Mr. C. accuses me of doing,) that, with the greatest respect for it, I again invite it to explore my evidences, namely, a short tract, called 'Liberia'; my 'unmutilated' letter to the editor of the *Herald of Peace*; my letter to the editor of the *Christian Advocate*; my tract, called 'Prejudice Vincible,' prefaced by an introductory letter from my friend James Cropper; together with the various references made throughout them; and the *Anti-Slavery Reporter*, No. 102. I also recommend to inquirers the evidence of the Rev. Nathaniel Paul, a colored Minister of the Gospel, who is now travelling in England in behalf of his people.

Yours, &c.

C. STUART.

## BOSTON.

SATURDAY, MAY 25, 1833.

### ANTI-SLAVERY LECTURE.

A Lecture in defence of the principles of the New-England Anti-Slavery Society, will be delivered in Bowdoin-Street meeting house, TO-MORROW EVENING, at half past 7 o'clock, by Professor WRIGHT of the Western Reserve College.

Boston, May 25, 1833.

### THE DEBATE.

Our readers will require of us no apology for devoting a large portion of this paper to an account of the recent discussion at New-York, between Messrs Finley and Jocelyn. From all that we can learn, we believe our correspondent has given a fair representation of the character of the debate. A gentleman of the highest respectability in this city, who attended the meeting, confirms the account, and says that Mr. Finley's buffoonery made converts to the abolition cause. A distinguished gentleman in New-York writes as follows:

'The recent public discussion here, between Finley and Jocelyn, has done much good to our cause; and we want only a few repetitions of it to put an end to the delusion of Colonizationism.'

Another friend who was present, has furnished us with the following remarks, in relation to the course pursued by Mr. Finley:

'The speaker began very well. But alas! the weakness of human nature. Soon his passions got the better of his reason, and he was led captive at their will. At the first onset, the spirited advocate for Colonization promised to attack no individual and no body of men, only so far as they threw themselves in his way; but instead of this, he not only broke all his promises; but ran after them with the hot zeal of an enthusiast, and by his half-quoted and mangled sentences from his opponents' documents, his mimic voice, suiting the action to the word and the word to the action, it was manifest that he labored with all his might to bring the little band of Abolitionists into disgrace and contempt. How far he succeeded in this, I am not now prepared to say; but one thing I can say in truth, while listening to the addresses, I was possessed of feelings not easily described. I was forced to smile—was forced to weep—and my heart was pained within me, particularly while reflecting that the services commenced with a devout and solemn prayer to God for his divine assistance. I could not wonder what instruments were necessary to make infidels—I saw them clearly exhibited. In respect to the effect produced on my own mind, I can say in truth, notwithstanding all the art, wit, cunning and eloquence of the speaker, I got convincing proof of the justice and benevolence of our cause, and felt within my own soul my affection and sympathies excited in behalf of the little persecuted band of Abolitionists. I felt an increasing attachment to them; I felt determined to engage with renewed effort in the glorious cause, and to love the principles of immediate emancipation more than ever, because I believe they are the principles which God will bless in bringing about the abolition of slavery.'

### RUM AND CHRISTIANITY.

'A man who will ascend the pulpit, and read (not preach) christian morality, and the next day deal destruction to his fellow men, may be, for aught we know, a very gentlemanly man—but he is not a Christian.'—*Mercantile Journal*.

If a rum selling layman, who only reads christian morality to a congregation, 'is not a Christian,' what epithet would the editor of the *Journal* bestow on a settled minister who would preach the gospel (?) every Sabbath, and sell rum all the rest of the week? Such a clergyman can be found in that nascent Paradise of the people of color, Liberia, in the person of the Rev. C. M. Waring, the Baptist minister of one of the Liberia churches. In the *Liberia Herald* of March, he thus invites his thirsty congregation and their neighbors, to buy of him rum, wine, brandy, &c.; but not without money, nor yet without price.

C. M. WARING & F. TAYLOR, Offer for sale the cargo of the schooner Olive, from Liverpool.

500 KEGS Powder, 500 Muskets, 150 Cutlasses, 10 bags Shot, 10 puncheons Rum, 2 Brandy, 6 cases East India Madeira Wine, 20 casks Pale Ale, 10 do. Brown Stout, &c.

The Rev. Mr. Cæsar, who was sent from Hartford to Liberia, is rather more consistent. He has, we hear, discontinued preaching, and sells rum, &c. Perhaps these facts will explain what Mr. Danforth said on last Sabbath evening, 'that the inhabitants of Liberia had gone one step in the temperance cause beyond any people in America.' Verily they have.

### YOUNG MEN'S TEMPERANCE SOCIETY.

This association held its first annual meeting in Park-street meeting house on Wednesday evening last. The chair was taken by Mr. JOHN S. WILLIAMS, whose exertions have added much to the usefulness of the Society. After the singing of a hymn, an appropriate prayer was offered by the Rev. Dr. SHARP. An ode, written by the Rev. J. PIERPONT, was then sung by the choir. The music, by Mr. ZEUNER, was well adapted to express the sentiments of the ode, and added much to the interest of the meeting.

The Report was read by the Corresponding Secretary. It contained a history of the origin of the Society, and of its operations during the last year, from which it appeared that a deep interest in the subject of temperance had been excited among the young men of the city. The Society has 990 members.

The Report was followed by an able address from DANIEL FROST, Jr. Esq. whose fame as a temperance lecturer is well known. His arguments were powerful and convincing, and his illustrations peculiarly appropriate. He was listened to with evident delight for more than an hour.

The services were concluded with a benediction, after which the members of the Society proceeded to the choice of officers for the ensuing year.

### ANOTHER ABOLITION SOCIETY.

We learn from the Cincinnati Standard, that 'a respectable number of the citizens of Fayette, Ross and Highland counties' (Ohio) met at Greenfield recently for the formation of an Abolition Society. 'After an appropriate sermon, delivered by the Rev. James H. Dickey, from Ezekiel xxii. 29-31,' Mr. Thomas Ghormly was called to the chair, and a constitution adopted, embracing the fundamental doctrines of the Abolitionists. The Society is called 'the Abolition Society of Paint-valley.' The following is a list of the officers:

Col. Thos. Rogers, President; Hon. Hugh Smart, Vice-President; Joseph T. Irwin, Recording Secretary; Rev. Jas. H. Dickey, Corresponding Secretary; Mr. Joseph Lawhead, Treasurer; Messrs Hugh Ghormly and Jas. McConnell, members of the executive committee for Fayette county, Messrs Robert Braiden and Geo. Brown for Ross county, and Messrs Samuel Smith and Samuel McConnell for Highland county.

### 47 YEARS AGO!

The following paragraph was published in the 'Independent Chronicle,' in 1785. The sentiment which it contains is as true now as it was then, and we heartily wish that the present editor of the Chronicle would make it a part of his editorial creed, and enforce it with proper zeal and perseverance.

'The negro trade cannot be censured in terms too severe. It is a traffic which is shocking to humanity, cruel, wicked and diabolical. I am happy to find that the U. States are entering into measures for abolishing the odious slavery which it has introduced. Till they have done this, it will not appear that they deserve the liberty for which they have been contending.'

### 200 YEARS AGO!

The General Court of Massachusetts Bay, passed an act in the year 1646, of which the following is one section.

'The General Court, conceiving themselves bound by the first opportunity to bear witness against the heinous and crying sin of man-stealing, as also to prescribe such timely redress for what is past, and such a law for the future, as may sufficiently deter all others belonging to us to have to do in such vile and most odious courses, justly abhorred of all good and just men, do order that the negro interpreter, with others unlawfully taken, be by the first opportunity, at the charge of the country for the present, sent to his native country, (Guinea) and a letter with him of the indignation of the Court thereabouts.'

We are requested to state, that, in consequence of the absence from Philadelphia of Mr. Junius C. Morel, Corresponding Secretary of the Convention, all letters relating to said Convention should be addressed to John Bowers, Jr., No. 71, South Second Street, Philadelphia, where they will be immediately attended to on their reception.

CORRESPONDENTS must be patient. We find it impossible to insert all the communications we receive, so soon as we could wish. We cannot possibly find room for the address of our Philadelphia friend.

[For the Liberator.]

### A VOICE FROM BROOKLYN!

At a meeting of the colored inhabitants of Brooklyn, N. Y. April 28th, convened for the purpose of taking into consideration Mr. Garrison's mission to England, the following preamble and resolutions were unanimously adopted:

### PREAMBLE.

Whereas, in our opinion, the many efforts now making in these United States by the advocates of our rights to raise us from the low standing of insignificance under which we have been so long laboring, so that we may enjoy the blessings of liberty in the true sense of the word, in our own native land, merit our warmest approbation, which is alike cherished in the hearts of all the members of this meeting.

And whereas, their efforts have been much paralyzed by the blasting influence of slavery, the dark and broad veil of ignorance, and the most odious of all sins—prejudice—that child of perdition—we rejoice that the New-England Anti-Slavery Society was formed expressly to oppose the great demon of darkness; having taken for her foundation the immutable pillars of truth, we sincerely hope and have nothing to fear of her ultimate success in breaking to pieces and scattering to the four winds of heaven the broken fragments of slavery and oppression, with all their demoralizing influence in this country, 'the land of the free and home of the brave.'

And whereas, the Board of Managers of said Society have officially announced the appointment of our indefatigable friend, the able and efficient advocate of our rights, Wm. LLOYD GARRISON, Esq. as their Agent to proceed forthwith to England, to solicit aid for the establishment of a Manual Labor School for Colored Youth, and of disseminating in that country the truth relative to slavery, and its

handmaid, the American Colonization Society.

And whereas, it becomes us, as freemen, to express our approbation or disapprobation of all measures touching our interests—

Resolved, That this meeting earnestly and respectfully solicit the good people of England to contribute to the proposed object, and as humble suppliants, do sincerely and affectionately pray, that the benedictions of a wise and kind Providence may crown all their efforts to meliorate the condition of the sable descendants of Africa, which have ever characterized them as a philanthropic and christian people.

Resolved, That we consider the education of our children as one of the most important obligations laid upon us by the moral Governor of the universe, and that it is one of the most efficient means whereby we may effectually emerge out of the state of moral degradation in which we have lain for ages.

Resolved, That in our opinion the existence of slavery in these United States brings moral reproach upon the whole nation; it paralyzes all the efforts of the philanthropists who would sympathize for suffering humanity, and measurably brings to naught all the good which may be expected to result from our republican institutions.

Resolved, That we consider slavery as one of the greatest sins that mankind can be guilty of; we therefore look at the doctrine of 'expediency' and 'gradual cessation from slavery,' as we would the doctrine of gradual cessation from temperance, murder, or any other crime. The immediate emancipation from slavery and restoration to our inalienable rights in our native country, is what we sincerely pray and long look for from the hand of a beneficent and overruling Providence, and not the being colonized under the vertical sun of Africa.

Resolved, That we return our thanks to Wm. LLOYD GARRISON, Esq. for his extensive and unceasing philanthropic exertions in our behalf. We rejoice at his departure for England, and humbly pray and sincerely hope that the guardian angel may protect him from the dangers of the seas, and in a foreign land, and speedily and safely return him amongst us again.

Resolved, That while our hearts glow with gratitude to the philanthropists in this country for their exertions in our behalf, we are not unmindful of the many efforts made by the friends of liberty and humanity in England, for the bettering the condition of the people of color, and trust that the day is not far distant when their extensive labors shall be crowned with abundant success.

GEORGE HOGARTH.

### THE ESSENCE OF MEANNESS.

The editor of the Boston Recorder refused to insert a notice of Professor WRIGHT's lecture, to be delivered in Bowdoin-street meeting house, to-morrow evening, although pay was offered for it as an advertisement! Such persons may prate about conscience as much as they please; but their conduct is proof that they are governed by a reckless determination to stifle free inquiry, and cast odium upon every individual who presumes to call in question the benevolence of the Colonization Society.

### ITEMS.

A SOUTHERN CONVENTION. It is clearly evident, from the leading Southern papers, that a deliberate plan has been formed by the chief politicians of that section of the Union, to bring forward a Southern Candidate for the Presidency. This candidate will be in decided opposition to Mr. Van Buren; and will, no doubt, receive the electoral votes of a majority of the Southern States. In order to consummate this project, a Southern Convention is in agitation. At this Convention the line will be drawn between state right principles and the principles of the President's Proclamation.

CHOCATAW INDIANS. About 7000 of these Indians, it is estimated, have removed during the past season. A white teacher among them represents that they presented on their journey an appearance of great wretchedness. The cholera made great ravages among them.

JOURNAL OF WOMEN AND GAZETTE OF HAPPINESS. We learn, from the Gloucester Telegraph, that a monthly journal under the above title is to be published simultaneously in New-York and Boston. It will contain a 'history of Women from Eve down to the present time.'

Nathaniel Greene, P. M. of this city, is announced to deliver an Oration before the Massachusetts Charitable Mechanic Association, at its next celebration in October.

Major Noah, the Pennsylvania says, intends to start a paper in Albany—that city being over 100 miles from New-York, according to bond.

A man entirely blind, residing in Wendall, N. H. has recently made a gig, in a pretty good style of workmanship. He has also shingled a barn and made the doors.

The Amesbury Chronicle states, that in that village, containing 2000 inhabitants, 14 stores and 2 taverns, not a single gallon of ardent spirits of any kind can be obtained.

We regret to learn that several cases of virulent small-pox exist in the town of Claremont, N. H.—It is not remarkable that this scourge of the human race should be suffered to gain a foothold among us, when it is so easy a matter to keep it at a distance!

The late Oliver D. Cooke, Esq. of Hartford, has bequeathed a portion of the exchange building, now being erected on the corner of Main and State streets, to the American Education Society. It is said the property is worth \$10,000.

The St. Johns, (N. B.) Observer announces the death of Mr. Paul, who was wounded at the battle of Lexington, and fired the first gun on the British side on that memorable day.

It is hinted in the Connecticut papers, that Gen. Jackson has some other object in view in his intended visit to New-England than merely to see the spinning jennies, power looms, and pumpkin vines—viz. that of procuring for himself a helpmeet in his old age. A lady now in New-Haven is referred to as the choice of the President, and she is said to be altogether worthy of the diadem!

The barn of Capt. John Millett, occupied by Mr. James Longley, of South Paris, Me. was struck by lightning on the 8th inst. and entirely consumed, together with 40 bushels of corn, some hay, one or two sleighs, harnesses, &c. A yoke of oxen belonging to Mr. Longley, were standing in the yard at the same time and were instantly killed by the lightning.

We learn from the Transcript, that the 'Massachusetts Charitable Mechanic Association' are about to make an effort to raise subscriptions to complete the Bunker Hill Monument. The sum necessary to be raised is \$50,000, fifteen thousand of which they have the promise of from some of our wealthiest citizens. One gentleman agrees to give the sum of \$5000.

EMIGRANTS. The Rev. Mr. Plummer from Virginia, in addressing the American Home Missionary Society at its anniversary last week, remarked that during the last few years, twenty thousand Swiss and Belgian emigrants had settled upon lands in Virginia and Maryland, which had been supposed to be worn and almost worthless, but which, under their cultivation, had been made as productive as the good lands of the West.

It has been stated, says the New-Haven Daily Herald, that the attempt to treat with the Osages for a part of their territory had failed. A letter from one of the Commissioners to his friend in New-Haven, states that the negotiations had only been postponed to enable the Indians to inquire more fully into the subject.

The late rain has been of immense service to the country near Baltimore. Vegetation is completely restored, and the fields afford a promise of abundant production.

PROCEEDS OF THE FAIR. The accounts of the Treasurer of the May Day Fair are so nearly closed, as to enable us to announce that the net proceeds will exceed ELEVEN THOUSAND DOLLARS.

The works upon the Dry Dock at the Navy Yard in Charleston, have been brought to a close. 'Old Ironsides' is to be taken into it this week.

DESTRUCTIVE FRESHET. The heavy and continued rains of last week caused the water in the Hudson river to rise greatly above its ordinary height at this season of the year, and one foot higher than at the breaking up of the ice in the spring. In Albany the loss of property is immense; nearly all the stores and buildings east of Market-street, the whole length of the city, were inundated. In Troy the inundation, although less injurious to the dwellings and warehouses, was severe. Considerable damage was done on the Erie and Champlain canals, which rendered them for some days impassable. Every bridge and mill-dam on the creek, which runs near Fort Johnson, has been swept away; also about thirty feet of the canal dam near Auriesville.

The Cincinnati Gazette mentions, that Dr. Beecher is going to repeat in that city the course of Lectures on Scepticism, which he delivered a year or two since in this city.

Monday the 10th of June has been appointed as the day for another trial to elect a Representative to Congress in the 1st, 3d and 9th Districts.

NEW-YORK, May 18.

TURN OUT. About five hundred Journeymen Carpenters paraded the streets yesterday, carrying a banner, requiring twelve shillings a day. They passed through all the principal streets, and appeared good natured and orderly. At the City Hotel a number rushed up on the roof and induced a portion of the hands to break off. We are unable to state the alleged grounds of complaint. We understand that the great body of carpenters in the city have struck. As meetings are called, we presume a statement of facts will be published.—*Dai. Adv.*

COUNTERFEITING ON A SMALL SCALE. We were shown a day or two since a new article. It was nothing more nor less than a *cent* from *cent*. Several of them have been passed upon one of our merchants during the present week. This we believe is the latest article in the line of 'notions.'—*Schenectady Gaz.*

THE PRESIDENT'S TOUR. We learn from the Pennsylvania, that the health of the President is less vigorous than usual, but that he intends, if possible, to make his contemplated visit to the North. In that case, he will leave Washington before the close of this month, accompanied by Gov. Cass and Mr. McLane. In New-York they are to be joined by the Vice President, and intend to proceed as far as Portland, Me.

COUNTERFEIT BILLS. Two persons, one of them named Balcom, were arrested in this city on Sunday last, for passing counterfeit Bank bills; and after examination, fully committed for trial. The bills were principally of the Suffolk Bank, Boston, and other Massachusetts Banks, from the stereotype plate. Balcom is an old offender, and was turned arid, a few days since, from the Massachusetts State Prison.—*Providence Journal.*

A Law of Virginia allows the retailing of spirituous liquors at 'proper places' in the different counties. In one of the counties the magistrates have decided that there is no proper place within their jurisdiction for such a purpose.

THE CABINET. The Baltimore Patriot states that Mr. McLane is now in the State Department, and Mr. Duane is expected at Washington in a few days to take his place as Secretary of the Treasury. It is said too that the President is in ill health; but the Washington papers make no mention of this.

[For the Liberator.]

### MELANCHOLY.

Drowned in Pittsburg, on the 19th inst. Mr. John W. White, aged 20 years. On Sabbath afternoon he went into the water for the purpose of bathing, when he was seized with the cramp in his legs. His screams brought forth his companions to his assistance, but all attempts to rescue him were in vain. It was expected that he would meet his parents and friends on Monday; but to their disappointment and distress, he was brought home a corpse! The last tribute of respect was paid to his memory on Tuesday, by the Boyer and the Garrison Independent Societies. He was much beloved and respected, and his loss is truly irreplaceable.

A FRIEND.

The afflicted parents of the late Mr. John W. White, present their most sincere acknowledgments to those who attempted to rescue him from an untimely grave.

DIED.—In Brooklyn, N. Y. on the 2d inst. Edward Haines, Sen. of New-York city, aged 63 years.

List of Letters received at the office of the Liberator, since our last paper was issued.

Samuel L. Gould, Waterville, Me.; Isaac Kinsman, Nashua, N. H.; J. M. Wilder, Hanover, Mass.; Richard Johnson, New-Bedford, Mass.; Henry E. Benson, Providence, R. I.; John C. Bowers, Philadelphia, Pa.

RESPECTABLE PERSONS OF COLOR, (none else) can be accommodated with board at the house of

PETER GARDINER, No. 19, Powell Street, between Pine and Spruce and 5th and 6th Streets, Philadelphia. Philadelphia, May 21, 1833.

### REMOVAL.

ROBERT WOOD gives notice to his friends and the public, that he has removed from his former residence, to

NO. 2, BELKNAP STREET, where he will be happy to accommodate genteel persons of color, with board by the day, week, or month. Every effort will be made by Mr. Wood to suit the taste and convenience of his patrons.

Patronage is respectfully solicited. Boston, May 11. 3t

### REMOVAL.

JAMES G. BARBADOS RESPECTFULLY informs his friends and the public generally, that he has removed from No. 56 to

NO. 26, BRATTLE STREET, where he still solicits their patronage, and is grateful for past favors.

He has now on hand, for sale, a variety of NEW AND SECOND-HAND CLOTHING AND FANCY GOODS, viz.—Velvet and Bombazine Stocks, Linen Dickses, Suspenders, &c. Also, a few dozen of Emerson's Razor Strops—D. Ritter's do.—Fancy Soap and Cologne, &c. &c.

Clothing cleaned and repaired in the neatest manner, cheap for cash or barter.

All kinds of clothing bought and sold. March 16. 4t



## LITERARY.

[The following simple, yet beautiful lines, by a young lady of color, will meet a response in many hearts.]

[For the Liberator.]  
TO THE HIBERNIA.

O, speed thee! speed thee! gallant bark,  
Across the bounding wave;  
Thou bearest to old Britain's shores,  
The Champion of the slave.  
Propitious breezes wait thee on,  
Safe o'er Atlantic's sea;  
For many a heart with fervor sends  
A benison to thee.  
And he who fears not to commit  
His body to thy care,  
Fears not to brave the winds and waves,  
Knowing that God is there.  
He goes to raise the standard high,  
And freedom's flag unfurl,  
And to proclaim the rallying cry  
Of freedom to the world.  
Then swift and steady be thy flight,  
Across the briny wave;  
And safely bear, Oh noble bark,  
The Champion of the slave.

ADA.

PHILADELPHIA, May, 1833.

## HE NEVER SMILED AGAIN.

BY MRS. FLEECIA HEMANS.

It is recorded of Henry the First, that after the death of his son, Prince William, who perished in a shipwreck off the coast of Normandy, he was never seen to smile.

The bark that held a prince went down,  
The sweeping waves roll'd on;  
And what was England's glorious crown  
To him that wept a son?  
He lived—for life may long be borne  
Ere sorrow break its chain;  
Why comes not death to those who mourn?  
—He never smiled again!

There stood proud forms around his throne,  
The stately and the brave,  
But which could fill the place of one,  
That one beneath the wave?  
Before him pass'd the young and fair,  
In pleasure's reckless train,  
But sons dash'd o'er his son's bright hair—  
—He never smiled again!

He sat where festal bowls went round;  
He heard the minstrel sing;  
He saw the tourney's victor crown'd,  
Amidst the knightly ring:  
A murmur of the restless deep  
Was blent with every strain,  
A voice of winds that would not sleep—  
—He never smiled again!

Hearts, in that time, closed o'er the trace  
Of vows once fondly pour'd,  
And strangers took the kinsman's place  
At many a joyous board;  
Graves, which true love bathed with tears,  
Were left to heaven's bright rain,  
Fresh hopes were born for other years—  
—He never smiled again!

## ELEGY ON THE DEATH OF A BLACKSMITH.

BY PHILLIP FRENEAU.

With the nerves of a Sampson, this son of the sledge  
By the anvil his livelihood got;  
With the skill of old Vulcan could temper an edge,  
And struck—while his iron was hot.

By forging he lived, yet he never was tried,  
Or condemned by the laws of the land;  
But still it is certain, and can't be denied,  
He often was burnt in the hand.

With the sons of St. Crispin no kinder he claimed,  
With the last he had nothing to do;  
He handled no awl, and yet in his time  
Made many an excellent shoe.

He blew up no coals of sedition, but still  
His bellows were always in blast;  
And we will acknowledge, (deny it who will,  
That one vice, and but one he possessed.

No actor was he or concerned with the stage,  
No audience, to awe him appeared;  
Yet oft in his shop, (like a crowd in a rage,  
The voice of a hissing was heard.

Though stealing was certainly part of his cares,  
In thieving he never was found;  
And, though he was constantly beating on bars,  
No vessel he e'er ran aground.

Alas; and alack! and what more can I say  
Of Vulcan's unfortunate son?  
The priest and the sexton have borne him away,  
And the sound of his hammer is done.

## DOMESTIC LOVE.

Should sorrow ever bring to thee  
The burden of thy tears,  
And thou be doomed to weep the scenes  
Of unforgotten years;  
How will thy memory smile to think  
That hope has been repaid,  
And that some joys are treasured up  
Where they will never fade!

I had a dream of hope in youth,  
A long, deep dream of love!  
I will not say how well its truth  
Has been my lot to prove;  
But far within my deepest heart  
Some joys will aye remain,  
Bound up too strongly with my life,  
For earth to rend in twain.

No—Time can never take away,  
Till reason leave her seat,  
For even then—the memory,  
So holy and so sweet!  
For virtuous, true and ardent love  
Is next to heaven akin!  
And where such faith obtains the heart,  
Sure grace the soul may win.

Oh, altar of Domestic Love!  
Far, far too seldom sung;  
And all too sacred e'er to dwell  
Upon unallotted tongue!  
Ordained by Heaven to be to man  
The highest bliss of earth;  
The portal may'st thou prove to scenes  
Of more exalted worth.

## A MAXIM OVERTURNED.

'Tis held that naught's so light as air,  
Yet when for window tax they levy,  
The maxim we refute, and swear  
That air thus charged comes down as heavy.

## MISCELLANEOUS.

[For the Liberator.]  
MUSICAL CONCERT.

A Concert of Vocal and Instrumental Music was given on Thursday evening, the 16th instant, at the Masonic Lodge Room, Cambridge Street, under the direction of Mr. A. J. R. Connor. The house was full to overflowing. Mrs. Morrell, Mr. Connor, Miss Amelia Howard, Mrs. Hilton, Miss Jackson, Mr. Smith, Mr. Howard, and others, did themselves credit in their several performances. The orchestra was managed in fine style. The grand introduction, arranged by Mr. Connor, was well performed.

The company consisted of the most respectable colored people of the city, and the crowded house was ample evidence of a deep interest in the science of music.

I hope, Mr. Editor, that the Concert will be repeated, as many were prevented from attending on Thursday evening. T. C.

WM. LLOYD GARRISON, the uncompromising advocate of immediate emancipation, embarked for England in the Hibernia, Liverpool packet ship, on the first instant.

The evening previous to his departure, he delivered an address in the Zion Methodist Church. It was designed principally for the people of color, who crowded in great numbers to hear him. A number of gentlemen of a paler hue were however present, and whatever difference of opinion might obtain among them, we believe that there are a few points in which they must have been agreed:—viz:—the ability and sincerity with which his views were advanced, and their entire freedom from any thing in matter or manner which could tend to excite revenge, or foster an incendiary or reckless spirit in his hearers.

The principal object of Mr. Garrison's mission to England, is the solicitation of funds for the establishment of manual labor schools among the colored people of this country. In this object, at least, all the friends of that injured race must cordially unite, whatever have been their opinions on other points which have been so long contested.—*Genius of Temperance.*

## ESCAPE AND RECOVERY OF AN ELEPHANT.

About seven o'clock yesterday evening, on the removal of the menagerie lately preparing for exhibition in Second street, the young elephant escaped from the keeper, by knocking him down with its proboscis; and turning down Catherine street, leaped into the tide, which at the time was full seven feet from the level of the wharf. Mr. Martin the breaker of the animals, being informed of the fact, started with the keeper on a search as far as the rope-walk below the Navy Yard, but their search was in vain. After some time, they heard him in the immediate neighborhood of the yard, and having procured a lantern and boat, they, with the kind assistance of some of the officers of the Sea Gull, got towards the Navy Yard wall, between which and that vessel they discovered him swimming about. The keeper now jumped into the water, and catching the elephant, held on till Mr. Martin's arrival. They then obtained the assistance of many of the inhabitants of Southwark, and after much floundering in the mud, and great risk of health, they drew him ashore, in two or three boats, about four o'clock this morning. The keeper and Mr. Martin deserve great credit for their perseverance, but for which, the valuable animal would have been lost to the proprietor. After his immersion, the quadruped drank a gallon of brandy for his deliverance, and proceeded on his journey without any further demonstrations of caprice. Mr. Martin is the person, who, at New York, in the year 1826, so narrowly escaped from the attack of two tigers, by the magnanimity of the elephant Tippoo Sultan.—*Philadelphia Chronicle.*

When a man and wife are not one.—A Mr. Bostwick and his wife were some time since thrown from a stage in the upper part of New York, and received considerable injury. Mr. B. instituted a suit against the proprietors of the line and recovered \$800 as damages for injury sustained in his head and arms—this sum was duly paid. Then Mr. and Mrs. Bostwick asked further damages for injury done to Mrs. B. and the jury thought if \$800 were given for a man's broken head, no less a sum would compensate for his injured rib—so \$800 were given for Mrs. B.'s wounds.—*U. S. (Philadelphia) Gaz.*

We extract the following paragraph from the New York Gazette of yesterday:—Last Saturday, an intelligent negro boy was found wandering through the upper wards of our city. Ever since the late calamitous fire, he had been in search of his parents, who occupied a small room in one of those houses first burnt, and who, no doubt perished in the flames. The lad's appearance was so interesting that two gentlemen accompanied him to the spot, which he said he knew by the cistern in the yard. The account he gave was, that his father and mother were both asleep; when, on the alarm given he was waked by a fireman, who broke open the door; he endeavored to awake his parents, who having been laboriously at work whitewashing during the day were in a profound sleep; he had scarcely time to escape the flames. The gentlemen found the spot described, and there is no doubt these unfortunate people perished.

TRAGIC DEED. The National, a Paris paper of Feb. 6th, contains the following extract from a letter dated from Angouleme.

Our city has been the theatre of a most horrid event. A man convicted of having murdered the husband of a woman whom he loved, was condemned to hard labor for fifteen years. The depositions, or testimony of the widow D—, consisted of charges the most overwhelming against him, so that when the President of the Assizes came forward from his seat to pronounce judgment, the murderer rose with energy, called to heaven to witness with a frightful oath which he pronounced, and turning towards the widow of his victim, cried out, I am innocent, and you have been the cause of my condemnation; but I swear before the God who hears me, that you shall never die but by my hand. The audience shuddered at the inspired and resolute

voice of the condemned, and the widow frightened by the terrible threat, fainted away. After this trial, some time had elapsed, when the unhappy widow, almost reduced to poverty by the death of her husband, had sold what property she possessed, and had established herself alone in trade at Angouleme, by which she quietly obtained a livelihood. She had, without doubt, forgotten the imprecations of the murderer, or if they sometimes offered themselves to her thoughts she repressed them with fear, and trusted herself to Providence, and the protection of the police, who had, since the trial, kept an eye upon her.

But some days ago a report was spread in Angouleme that eight convicts had escaped from Rochefort, and they were pursued. The Gens d'armes were called out, orders were despatched in all directions. It was eight o'clock in the evening—all was darkness and silence in Angouleme, and especially by the little street inhabited by the widow D—.

Suddenly the door of her shop was opened and shut. A man advanced to the counter, behind which she was sitting pensive and alone, and placed himself immovable before her. 'What do you want, Sir?' demanded she coldly. 'Don't you recognize me?' said he in a low and frightful voice. The truth burst upon the unhappy woman in all its horror. She wished to scream, but terror enchain'd all her faculties; she rushed towards the door, but he held her back with an invincible arm, and with an infernal grin showed her that he had locked her in. An hour afterwards a neighbor, on entering her shop, found her lying on the pavement strangled and dead.

The assassin was arrested the next day, with one of his companions. He made no resistance, and voluntarily gave all these horrible details. 'I can return now to the galleys,' said he coldly to those who interrogated him. 'I am content, I am revenged.'

LONDON BEGGARY. One negro beggar (says the London Correspondent of the Auburn Free Press,) has retired with a fortune of \$6660. Women that have no children of their own, (or who have not enough of them,) will hire one, two, or three (the more ragged the better,) at from 6d to 9d sterling each per day; and they estimate that with three children, especially if almost naked, in a cold day, they can collect from four to seven shillings sterling. If they can possibly get hold of a blind child, or one that is deaf and dumb, they will give one shilling per day. A child that is most shockingly deformed is considered as a sort of windfall at almost any price—but four shillings a day is the club price. They have their regular clubs and societies, and when they meet they drink and feed well, read the papers and talk politics—and if any one should attempt to take a regular stand or walk without first being regularly admitted, we be unto him the first dark night. Men with but one leg or arm, or neither, are getting into great demand. The average collections are from three to five shillings each, about 2s and 6d of which they spend at night. A blind man led by his dog, being taken up a short ago and examined, it was found that his day's begging amounted to \$6.66. One of the beggars when questioned closely, said he went through forty streets a day, and it is a poor street that does not yield two pence. You perceive this would make 6s 6d sterling (\$1.48) per day, a pretty fair business. It was proved before the Commons Committee that an old woman kept a night school for the purpose of instructing children in the street language.

## THE EARTHENWARE MAN'S PRAYER.

Related by the father of the Rev. Mr. Gregg, late of St. Albans, in whose barn the poor old man had lodged for the night, and where he was overheard the next morning.

'Thank God I have slept soundly to-night, and so this morning am pure and well. Thank God my ass is well, and has ate a good look of hay, her crust of bread, and drank half a pail of water. God bless us both to-day! and give me strength to walk afoot, that I mayn't be forced to get up and ride the poor beast, for she has luggage enough already. God Almighty send that folks may want my wares, and that somebody may take a liking to my ballads; and them as can afford it may give some victuals and drink, that I may not give my ballads to servants for it, when their masters and mistresses don't know o't. God Almighty lead us through green lanes, where my poor ass may light of good cropping, without running into other folks' grass or corn; and that poor thing, she mayn't tumble down and hurt herself, and break my wares. And God Almighty incline somebody to give me a night's lodging; and that I may have a dry barn, and some barley straw too (an't please God); I am grown old now, and a hard bed is worse than it used to be. But I don't distrust God Almighty's care, for he never let me want in my life; and so his great and holy name be praised now and evermore. Amen.'

Is there not in all this an honest simplicity and grateful confidence in God, suited to humble and instruct thousands with more spiritual attainments and advantages?

HORRIBLE MURDERS. The N. Y. Gazette of Monday states that the village of Morristown, N. J., was on Sunday evening last thrown into the utmost consternation by the discovery of the murder, the previous evening, of Mr. SAMUEL SAYRES, his wife and a colored servant woman, who resided half a mile from the village.

About 6 o'clock yesterday morning, as a person was walking along the road in the neighborhood of Mr. Sayres' residence, he discovered a bundle of clothes, which on examination proved to be apparel belonging to the family of the deceased. He conveyed it to the house, and knocked at the door, but no person answering, he gave an alarm, when the house was broken open. The dead body of the colored woman was found in one of the rooms, but no traces of Mr. S. or his wife. The party proceeded to the stable, where they soon found the dead bodies of Mr. S. and his lady, buried under a heap of manure. The alarm was spread through the village, and suspicion immediately directed towards a Swiss, who had been about two weeks in the employ of Mr. S., and who was missing. Handbills were struck off, and officers despatched in every direction in search of him. Several constables took the road to New-York, and at the Half-way-house, between Jersey City and Newark, they found the object of their pursuit, who was secured and carried back to Morristown. On him were found two large bundles, containing male and female apparel, which was instantly identified. He also had in his pockets the razors of the deceased, a gold watch belonging to one of his daughters, and \$20 in silver, and wore at the time of his arrest, a pair of trousers and a hat belonging to Mr. S.

It is supposed that the accused, to accomplish his purpose, called Mr. S. from the house early in the evening to examine one of his horses, and after getting him into the stable struck him on the head with a hatchet, and then buried him. Mrs. S., alarmed at his protracted absence, repaired to the stable in search of him, and there met the same fate. The monster then went to the house, and despatched the colored woman by stabbing her in the ear with some sharp instrument. He then packed up such articles as he could carry off, including a bag containing \$200 in gold coins, repaired to the stable and took one of the horses, and made the best of his way to New-York.

Mr. S. has left two interesting daughters, one of whom is now completing her education at a female seminary at New-Haven, and the other is on a visit to some friends in Connecticut. Had they been at home they would doubtless have shared the fate of their parents.

A negro woman residing at Franklin, N. C. was lately detected in the inhuman act of drowning her mistress's infant child. Three children of the same family have been drowned within the last three years, and it is now suspected the same negro woman destroyed the whole of them. No cause has been assigned for the perpetration of these dreadful outrages.

## MORAL.

THE GUILT OF IMMORAL WRITINGS. The dreadful waking, even in this life to the sense of guilt, in having given to the world that which may make it less deserving of its Creator, is a degree of horror not to be dwelt upon; it must be beyond imagination: but the converse of this supposition is not in an equal degree soothing and consolatory; nay, it is an argument that must rather produce self-abasement, under the consciousness of the sad disproportion between our powers of enforcing precepts and practising them. It is easier to teach twenty what is good, than to fulfil the duty of one of the twenty in practising the given lesson. But this must not discourage us, nor can it be brought in plea against the enormous crime of disseminating what is bad. Authors may write atrociously, and die witty or senseless, but we are bound to believe the positive attestations borne to the end of some of these writers. Many have been permitted to die in a state that 'gives no sign.' God only knows his own purposes, and punishment is not the less heavy for being secret; but our guide is the testimony of those who have been in a state to afford room for conclusions.

When Rousseau, who was branded with the reproach of having 'hankering after Christianity,' was taunted with the supposition, that he had known Fenelon, he would have been one of his disciples, his answer—'I would have been his footman'—was worth pages of recantation, which the next freak of his mind might have retracted. And when the nurse who attended Voltaire in his last illness, refused to go to another patient till assured that the sick person was a Christian, we ask no further confirmation of the terrors with which his death is said to have been attended.—*Memoirs, etc.* by L. M. Hawkins.

POOR TOM.—I went out one day to visit a poor black man, that lived in the out-skirts of Philadelphia. His name was Thomas, a pious man that had formerly been a slave. When he was first awakened, he said a voice seemed to keep saying to him 'Learn the bible, learn the bible, learn the bible.' He could not read a letter, but he got a bible, and asked every body in the plantation to teach him this and teach him that, till he learned to read in the bible. He became a christian, and his master on his dying bed called for him to read the bible and pray with him. At his death he left Tom free, and poor Tom worked and bought his wife's freedom, and then he came and lived in the suburbs of Philadelphia. When I went to see him, in the course of the conversation he said, 'Massa, the Lord Jesus Christ says we must watch and pray. Now, Massa, you going to be minister, you must mind this, or the devil get in. If you watch and don't pray, the devil get in. If you pray and don't watch, the devil get in. But watch all the time and pray all the time, then the devil no get in.' This is like the flaming sword of the cherubim in the garden, it turns every way. If the devil comes before it is there; if he comes behind it is there. Watch all the time, and the devil can find no access to the soul.—*N. Y. Evangelist.*

CHRISTIAN CONVERSATION. A young gentleman was requested by his father to light an aged friend of his home, one dark night in winter, in a country village. On the road the old gentleman said to him, 'My young friend, will you try to remember the following words:—"Then they that feared the Lord spake often one to another, and the Lord heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then will He return, and discern between the righteous and the wicked: between him that serveth God, and him that serveth Him not." Malachi iii. 16, 17, 18. The boy went home and learned the passage: it was infixed upon his mind so that he never forgot it. It is still a favorite text, and the first I ever heard him use in private. He is now an active and pious minister, the rector of a large parish, and has the care of 2,000 souls, who all look up to him as a father and a friend. His influence reaches far and wide, and his example is producing the most beneficial effects; not only among his own people, but in the extensive city near which he resides. I mention this anecdote to encourage others to improve every opportunity that may present itself of implanting divine truth into the youthful mind.—*English paper.*

INTEMPERANCE. George Denison, who was executed for murder in Norwich, on the 19th ult. addressed the multitude from the gallows in the following language.

'Never should I have come to this fatal scaffold, nor never would this fatal cord end my existence, had I not made too free use of ardent spirits. This is the sole cause of all this misfortune befalling the wretched man that is now before you. I have for years followed drinking to excess, and have been told time after time it would prove my ruin if I did not leave it off. But I turned a deaf ear to all counsels and advice, and I have now found by sad experience that the words of those who felt friendly to me and left to mourn when they saw the ruin which I was fast bringing

upon myself, have proved true. And here you have a striking example before you; here you see what one of your fellow mortals has brought upon himself by being intemperate. I hope this will be a long and lasting warning to which I have trod. Especially those who are in the habit of taking too much ardent spirits. Perhaps some will say that they are not afraid of ardent spirits bringing them to the gallows. Perhaps it may not, but if it does not ruin you one way it will another. Two years ago this very month I put my name on the temperance list, but did not let it be taken off, and then was the time I missed the point. Had I let my name stand there and lived on to it, never, no, never should I have come to this scaffold. Thus you see the doom of one of your fellow mortals sealed, and brought back to find out the cause you will find wholly originated from that deadly poison called ardent spirits.—*Albany Eve. Journal.*

## SIROP LES HERBES.

THIS syrup is offered as a sovereign remedy for general debility, colds, coughs, asthma, spitting of blood, all diseases of the breast and lungs, and indeed every thing leading to consumption. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the highly valuable qualities of this powerful syrup; and it may be taken in the most delicate state of health, being purely a combination of herbs, roots, plants, &c. &c.

The Proprietor of this Medicine does not recommend it in the general style, by saying it has made a thousand cures, or that she can produce hundreds of certificates; but she can say, from years of experience among her friends, and in her own family, that it will only relieve, but entirely remove those complaints she has named above. The Proprietor of the Sirof Les Herbes is also fully aware that there are many spurious remedies offered every day to the notice of the public, and that many in their anxiety to obtain relief are deceived by such impostures; and from that circumstance might be inclined to treat this as an imposition. To such she will only say, try it—as she is fully satisfied that wherever it has the advantage of a trial, its virtues will be acknowledged, and its credit established, which is all she asks.

The Sirof Les Herbes is put up in quart bottles, at \$1.50 each, and can be had by addressing a letter, post paid, either to LYDIA WHITE, at the FREE LABOR STORE, No. 42, North Fourth street, four doors below Arch street, or to the Proprietor, at her residence, No. 15, Spruce street, two doors below Second street, north side.

E. MOORE, Philadelphia.

Also, to be had as above, THE BALM OF LEBANON—a cure for Dysentery, summer complaints, and Cholera Morbus. The subscriber can confidently recommend this Balm to those who may be afflicted with Dysentery or Cholera Morbus, as it has met with the most decided success, in all cases where it has been administered, for either of the above complaints;—and during the prevalence of Epidemic Cholera in this city, it was given in many instances to persons who were attacked with the premonitory symptoms, and had the effect of checking it at once. It is also particularly recommended to heads of families, as a safe and certain remedy for those diseases of the bowels to which children are liable.

The Balm is neatly put up, and labelled with directions for use, at \$1 per bottle, or half bottle for 50 cents, and can be had by addressing a letter, post paid, directed as above.

E. MOORE, Philadelphia.

Dec. 1.

## PRUDENCE CRANDALL,

Principal of the Canterbury, (Conn.) Female Boarding School.

RETURNS her most sincere thanks to those who have patronized her School, and would give information that on the first Monday of April next, her School will be opened for the reception of young Ladies and little Misses of color. The branches taught are as follows:—Reading, Writing, Arithmetic, English Grammar, Geography, History, Natural and Moral Philosophy, Chemistry, Astronomy, Drawing and Painting, Music on the Piano, together with the French language.

The terms, including board, washing, and tuition, are \$25 per quarter, one half paid in advance.

Books and Stationary will be furnished on the most reasonable terms.

For information respecting the School, reference may be made to the following gentlemen, viz:—Arthur Tappan, Esq., Rev. Peter Williams, Rev. Theodore Raymond, Rev. Theodore Wright, Rev. Samuel C. Cornwell, Rev. George Bourne, Rev. Mr. Haynes, New-York city;—Mr. James Forten, Rev. S. Joseph Cassey, Philadelphia, Pa.;—Rev. S. L. May, Brooklyn, Ct.;—Rev. Mr. Beman, Middletown, Ct.;—Rev. S. S. Jocelyn, New-Haven, Ct.;—Wm. Lloyd Garrison, Arnold Buffum, Boston, Mass.;—George Benson, Providence, R. I. Canterbury, (Ct.) Feb. 25, 1833.

## WILBERFORCE HOUSE.

FRANCIS WILES respectfully informs his friends and the public generally, that his House, No. 152, Church-street, is still open for the accommodation of genteel persons of color who

## BOARDING AND LODGING.

Grateful for past favors, he solicits the continuance of the same. His House is a pleasant and healthy part of the city, and no pains or expense will be spared on his part to render the situation of those who may honor him with their patronage, as comfortable as possible. New-York, Feb. 21, 1833.

## MOORE &amp; BROTHER

RETURN their thanks to their friends and the public for their patronage. They still continue to keep on hand an assortment of LADIES' AND GENTLEMEN'S BOOTS AND SHOES. AT THEIR STAND—No. 163, Pine-street, above Sixth-street. PHILADELPHIA, Dec. 1832.